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The Ukrainians

Our Most Pressing Problem

by

W. L. SCOTT, K.C.
Ottawa

Aug 30 1933

Catholic Truth Society of Canada

67 Bond Street, Toronto



1931 (?)

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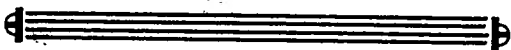


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THE UKRAINIANS

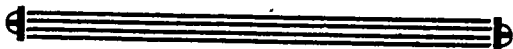
OUR MOST PRESSING
PROBLEM

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W. L. SCOTT, K.C.

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PUBLIC ARCHIVE
OF CANADA



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THE UKRAINIANS

OUR MOST PRESSING PROBLEM

Catholic Immigrants.

The tide of European immigration has, in the past, brought to the Catholic Church of Canada many serious and difficult problems. It has brought none so serious or difficult, none so pressing, none demanding such great and persistent effort as that of the Catholic Ukrainians, sometimes also referred to as Ruthenians, and incorrectly as Galicians. The influx of these people into Canada began in the early nineties and steadily increased in volume, so that by 1908 there were estimated to be from 120,000 to 150,000 already in the country. How many there are now it would be difficult to say. The figures of the 1921 census are worthless and estimates of persons in a position to know, vary all the way from 250,000 to 400,000. The Ukrainians are, for the most part, settled on farms in the Provinces of Alberta, Saskatchewan and Manitoba, but large numbers of them are also to be found in Winnipeg, Montreal and other of the larger Canadian cities. The very great majority are Catholics, or were so when they reached

our shores. They call themselves "Greek Catholics" because of the fact that they follow the Greek Rite, or more properly speaking, the Ruthenian Rite, which is a variant of the Byzantine or Greek Rite. Yet their liturgical language is, not Greek, but Old Slovanic. While, therefore, they are by nationality Ukrainians they are in religion Catholics of the Ruthenian Rite. They will often say that they are "not Roman Catholics," by which they mean that they are not Catholics of the Latin Rite. Their religious customs and modes of worship are, in externals, so strange to us that many are led to question whether they can, indeed, be Catholics at all. Yet they are, in truth, Catholics just as we are—our brothers in the faith. They are, moreover, in urgent need of our assistance, if their faith is to be preserved.

Upon the arrival of the Ukrainians in this, to them, strange land, many circumstances combined to render them an easy prey to proselytizers. They were of the peasant class and without leaders. They came from a country exclusively Catholic, where tradition, language, laws, all tended to protect their faith. They were of a different rite from Canadian Catholics and, owing to their age-long hostility to the Latin Poles, were inclined to look on all Catholics of the Latin Rite as enemies and to view with suspicion all at-

tempted advances or offers of assistance from Catholic Canadians.

The unsettling effect on them of so radical a change of environment, their entire unfamiliarity with anti-Catholic propaganda, the dearth of priests of their rite and familiar with their language; all these circumstances, coupled with the great efforts put forth by Protestant and schismatic proselytizers, well supplied with funds, led inevitably to the spread of indifference among them and even to actual apostacy. The Catholic Church could, at first, do little to help them. Such a sudden and unexpected incursion of vast numbers of Catholics of an eastern rite into a country where the Latin Rite had theretofore alone prevailed, was a unique experience in the history of the Church. The religious position of the newcomers was not generally understood, even by the clergy, much less by the laity. Canadian Catholics were, moreover, quite unprepared for the financial sacrifices that an adequate handling of the situation would have entailed, nor had they any organization available for the purpose. In consequence of the unfortunate situation thus created, great numbers of the Ukrainians ceased to practise their religion. It is said that at one time not more than forty per cent. of them could be called practical Catholics. But let us not judge them too harshly. Their defection was the almost

inevitable result of circumstances over which they had no control. I have been told that in Kentucky and other adjoining states there are districts, originally settled many years ago by Irish Catholics, where not a Catholic is now to be found. Just as in the case of the Ukrainians, the lack of priests, the inability of native Catholics to afford adequate assistance, and the activity of Protestant missionaries eventually robbed the immigrants of their faith.

But in the case of the Ukrainians, the tide ultimately turned. A great deal has been and is being done by and for them, particularly in the last ten or fifteen years. The leakage has been stopped and very many of those who had been looked upon as lost, have returned, so that now the proportion of practising Catholics among them is said to have risen to sixty per cent. A loss of forty per cent. is lamentable enough in all conscience; but the work of reclamation still continues and the loss can with proper efforts be further materially reduced. Even though many of the adults are lost beyond recall, the children can be and are being saved.

A turning point in the work has, however, now been reached. Much greater efforts are needed if we are to continue to go forward—nay, even if we are to do no more than hold what we have already won. The very existence of some of the agencies that have contributed most to—

wards past successes is jeopardized by reason of lack of funds. and adequate help must come and come quickly, if we are to avoid disaster.

The Menace of Bolshevism.

There is another most important aspect of the problem of the Ukrainians, which should by no means be overlooked. The Bolsheviks of Russia aim at world revolution and their emissaries are at work in many lands. In Canada these Bolshevik propagandists find among certain of the Ukrainians, with their Slav temperament, their language so closely akin to the Russian and their unsettled religious convictions, a fertile soil for the sowing of the nefarious doctrines of Communism. The fact, moreover, that the great majority of the fellow-countrymen of the Canadian Ukrainians live in Russia, under Soviet rule, facilitates this Bolshevik propaganda. Among practising Catholics the Bolsheviks can, of course, make no headway; but with those who are no longer influenced by religion, the case is different. Moreover, a great effort is being made to influence the rising generation. As long ago as 1922, enquiries conducted by the Manitoba Free Press revealed the existence of no less than forty-two Communist schools, where Ukrainian children were being trained as atheists and Communists, enemies alike of Church and

State. The authorities have been kept fully advised with regard to these Bolshevist activities, but have, so far, taken no steps to curb them. Many people may smile at the suggestion that, in Canada, Bolshevism is a thing to be feared. Yet it may easily become a most serious menace. The problem of the large and ever growing army of the unemployed bids fair to be further aggravated by the Russian policy of dumping quantities of cheap goods into foreign markets. If this serious problem is not soon solved and normal conditions restored, dire consequences may ensue. There are those who fear that the very existence of our industrial civilization, scarcely yet more than a century and a half old, may be menaced. We cannot, indeed, tell what the future may bring forth. It is, therefore, imperative that we should fight the Bolshevist propaganda with all our energy; and this affords an additional incentive to the work for the Ukrainians. To win back to the practice of their religion, the lost forty per cent. becomes a patriotic as well as a religious duty. The Protestant ministers who worked so hard to turn the Ukrainians in Canada away from the Catholic Church had no idea that they were thereby preparing a danger for Canada. They expected to turn them into believing Protestants—and failed.

The Ukraine.

A study, however brief, of an immigrant people, must necessarily include some account of the country from which they came. The word "Ukraine" means "borderland" and hence it is that we say "The Ukraine" though we do not say "The Canada" or "The England." It should be noted, however, that very recently, efforts have been made to have the article dropped and the country referred to merely as "Ukraine," and this form has been adopted by the Bolsheviks. The Ukraine meant originally the portion of the old Kingdom of Poland which, from the thirteenth to the seventeenth century, lay along her Eastern boundary, protecting her from almost constant incursions of Tartars and other Asiatic nomads, striving to overrun her. The Ukraine was, therefore, for many centuries, the bulwark of Poland, as Poland was herself the bulwark of Europe, against the onrush of the hordes of barbarism. The territory in which, at the present time, those of the Ukrainian race constitute the predominant element in the population, extends roughly from the Carpathian Mountains on the west to the Caspian Sea on the east, and from the Black Sea and the Caucasus Mountains on the south, to the Pripet Marshes on the north. I say "at the present time," because the Ukrainians are a

virile people, among whom race suicide is unknown, and they are or were before the Bolshevist blight fell upon the land, continually increasing and spreading. Within the limits just enumerated is enclosed a population of 46,000,000, of whom seventy per cent. are Ukrainians. So that were the Ukrainians independent, as they ardently desire to be, they would form a nation with a population six millions greater than that of France and three millions greater than that of the British Isles. Far from being independent, however, they are not even united under one government. The so-called "Soviet Republic of Ukraine" includes five provinces, Kief, Volhynia, Podolia, Poltava and Chernigov, but Russian territory further east is also predominantly Ukrainian. Other Ukrainian territories are, in Poland, Kholm and Eastern Galicia; in Rumania, North Bukowina and North Bessarabia; and in Czecho-Slovakia, the Province of Ruthenia. The people of the Russian Ukraine almost all belong to the Orthodox Eastern Church. Our Canadian Ukrainians, however, have come for the most part from Eastern Galicia, where the people are all Catholics, though some are from Bukowina, where the Orthodox religion prevails. Very few have come from Ruthenia, but there also the people are Catholic. In the United States, the immigrants from Galicia and those from Ruthenia are about

equal in numbers. The Ukraine is an exceedingly rich agricultural country, with a fertile black soil and a good climate. About two-thirds of the country are covered by the "steppes," closely resembling our prairies. These steppes have played a very important part in the formation of the race, in the moulding of its national psychology and the shaping of its historical destinies. In Western Ukraine, or Eastern Galicia, however, the country loses its prairie character, and becomes an undulating wooded region. In a country so essentially agricultural, the village naturally constitutes the most typical form of settlement. There are but few large cities.

The Ukrainians.

There are many names by which these people have been known, the oldest of them being "Ruthenian." The name "Ukrainian" came into use later. As a result of the Tartar invasion in the thirteenth century, society in the eastern portion of the Ruthenian country became so thoroughly demoralized that the territory along the Dneiper (including the City of Kief) came to be the extreme easterly limit of civilization and was, in consequence, known as the Ukraine or borderland. The transition from this to calling the inhabitants Ukrainians was easy and natural. The name was at first confined

to the residents of Kief and its vicinity, as distinguished from those of the same race living farther west, in Eastern Galicia, Volhynia, Podolia, etc., to whom the name Ruthenian was thereafter confined. The nineteenth century, however, saw a great nationalist revival which led to the adoption of the name Ukrainian by all those of the Ruthenian race, with the sole exception of those of the Province of Ruthenia (then part of Hungary), who took no part in the movement and have never adopted the name Ukrainian, still preferring to call themselves Ruthenians. In Canada, the Ukrainians are often, quite incorrectly, called Galicians, because of their original domicile. Many of the Ukrainians are also known as Cossacks, though not all Cossacks are Ukrainians, nor are all Ukrainians Cossacks. Finally, the Russians call them "Little Russians," a name that they abhor, implying, as it does, that they belong to the Russian race, a conclusion which they emphatically deny.

Though for the most part unlettered peasants, there is very much to admire in the Ukrainians. They possess the natural brightness and vivacity usually characteristic of Slavs, which leads in them to a light-hearted gaiety of spirits. A vein of romance and poetry runs through them. They are intensely musical, as anyone will vouch who ever attended a Ukrainian Mass and listened to

their singing of the liturgy. The Ukraine is the natural home of folk-lore. Lyrical ballads spring almost spontaneously from the lips of the peasants. They have songs for all occasions sacred and profane, and their love songs are distinguished by great tenderness. They are also lovers of flowers and bright colours, and their national costumes are extremely artistic and peculiarly fascinating. The French writer, A. Rambaud, has described the embroidered jacket of a Ukrainian woman as a real poem, "doubtless inspired by the fairies of their beautiful steppes." Though they may themselves be unlettered, Canadian Ukrainians will make any sacrifice to secure education for their children, who, as a rule, show both industry and ability in the pursuit of their studies.

Those in a position to judge pronounce the Ukrainians to be among the best of the settlers on the farm lands in the West. They are naturally farmers, descended as they are from generations of farming progenitors. Though our conditions are different from those to which they have previously been accustomed, they are very quick to learn our ways, and as to the quality of their work, their steady industry, their willingness, amiability and general good conduct, there can hardly be two opinions. It is not only to please his employer that the newly-arrived Ukrainian learns quickly and works well. He is bent on reaching with as little delay as

possible the goal of his ambition, a farm of his own.

It is not alone as farmers that the Canadian Ukrainians succeed. Despite the lack of education and other handicaps of the first generation, those of the second are succeeding in many other walks, as, for instance, at law, in medicine and in the teaching profession. There are already many lawyers and doctors among them, and some university professors and a few have found their way into the legislatures. As an example of their adaptability, it may be mentioned that the Sisters of St. Joseph report that the Ukrainian girls who have trained in the Sisters' Winnipeg hospital are excellent types of young women and very efficient nurses, one of them being at present employed by the Manitoba Government in social work. The Ukrainians are naturally pious and devout and the children, in particular, are most lovable.

Anti-Catholic Propaganda.

Ever since the beginning of the immigration of the Ukrainians to Canada, various Protestant bodies have been making very great efforts to separate them from the Catholic Church. The proselytizers have even gone so far as to practise deception on the simple Ukrainians by providing services so conducted, in ceremony, in music and in vestments, as to resemble the Mass and other services of the Ru-

thenian Rite, including all of the accessories, such as candles, incense and holy water. It would be difficult indeed to suggest any ground upon which those responsible could possibly hope to justify a resort to such fraudulent methods. The proselytizers have also taken full advantage of the intense desire on the part of Ukrainian parents to secure for their children the advantages of a liberal education. Numbers of Ukrainian boys and girls have been given a free high school, and often a free university. education, but in so Protestant an atmosphere as to ensure the destruction of their faith. They have then been sent back to extend still further the work of proselytizing among their own people. Many of them have become teachers and, by reason of their familiarity with the Ukrainian language, have been able to do incalculable harm among the children in the public schools. Others have been induced, by offers of good salaries, to enter the Protestant ministry. There are, therefore, some Ukrainian Protestant ministers. Their followers are, however, extremely few. There is not, as I believe, in all Canada, a congregation of Protestant Ukrainians large enough to support a pastor. One result, however, of this anti-Catholic educational campaign is that very many of the best educated Ukrainians, the natural leaders of their people, are non-Catholics. As an example of this, it may be mentioned that of those

who have so far been elected to the Federal or provincial legislatures, not one is a practising Catholic. Quantities of anti-Catholic books, pamphlets and newspapers have been printed in Ukrainian and distributed free, among them the mendacious history of Maria Monk. Large sums have also been spent by the Protestant denominations in the erection, in Ukrainian centres, of churches, schools, community halls, hospitals and children's homes.* The providing of such institutions is a great philanthropic work and the hospitals, in particular, do much material good, for which those responsible are entitled to credit. But when such institutions are erected and maintained by Protestant churches for the benefit of Catholics, one cannot avoid the conclusion that the motive is not entirely, or even primarily, philanthropic.

In so far as concerns making Protestants of the Ukrainians, these varied and costly activities have been meeting with little or no success. Few adherents are gained for Protestantism. The best proof of this statement is to be found in the published reports of the Protestant churches. For instance, the last report of The United Church (1930, p. 162) has this to say:

*The United Church has hospitals, with doctors and nurses, in every Ukrainian colony of importance in the three prairie provinces.

"10. Ukrainians. One of the earliest attempts on the part of the Protestant Church to minister to non-Anglo-Saxons was among the Ukrainians, the third largest racial group in Canada. These efforts met with varying success. For many years missions have been carried on in Alberta, Saskatchewan, Manitoba and Ontario. Over forty missionaries were employed at one time. At present the staff consists of ten ministers and three students. Though the actual membership of Ukrainian people in the United Church after all these years, is disappointing yet a great liberalizing movement can be traced directly to these early efforts."

Similarly, the last report of The Presbyterian Church (1930, p. 42) contains the following:

"We failed in our Ukrainian work, spent a huge amount of good people's money—that is true. But not all is failure. There is a track of our ploughing, I can prove it. Nobody can rub it off. There are faithful souls and so far they are under God's care. Can we do something for them, or nothing at all?"

The strenuous and costly efforts of the Protestant Churches have not, therefore,

had the effect of adding appreciably to their membership.*

The effect has rather been to promote religious indifferentism and to assist those who are endeavoring, with equal assiduity and greater success, to propagate the principles of socialism and Bolshevism. The Orthodox Church has also been active and has met with a somewhat larger measure of success than have the Protestants. In fact, the so-called National Ukrainian Orthodox Church is, after the Bolshevists, the chief danger to be feared.† But, in the final result, the great bulk of the Ukrainians are either practical Catholics, nominal Catholics or indifferent to religion, with a small, but very active, minority of Bolshevists.‡

Protestant work among the Ukrainians is justified, they say, as "Canadianization" and is claimed to be a patriotic

*In the Report of the Board of Home Missions of the Presbyterian Church for 1907 the boast was made that the missionaries had "prevented 30,000 to 40,000 Ukrainians from falling under the sway of the Church of Rome."

†This Church is said to number 26,500 adherents, but not all were recruited from Catholics. The Church is, moreover, based entirely on Ukrainian nationalism, the interest in which must necessarily tend to disappear, and it would, therefore, seem to have no future.

‡I refer, of course, to the Ukrainians from Galicia. Those from Bukowina and Russia were never Catholics.

duty. But how can the destroying of a people's native faith, without the ability to substitute another in lieu of it, be anything but a most serious disservice to the State? Americanization of this sort has done incalculable harm in the United States. Most of the gangsters of the large American cities are "Americanized" foreigners, who have been taught to cast aside the restraints imposed on them by their ancestral religion, without acquiring any moral moorings in their stead. It would have been better for all concerned had our Protestant friends enquired into the results of like attempts on the other side of the line, before commencing the work of "Canadianizing" the Ukrainians and other foreign Catholics in Canada.

Catholic Activities in the West.

The great army of Catholic Ukrainians who first invaded our shores were simple and unlettered peasants, without priests or religious organization of any kind. It was some time before the Catholic authorities of Canada realized the nature of the situation that had arisen. Soon, however, an urgent demand for help came from Archbishop Langevin of St. Boniface. Oblates of Mary Immaculate, Belgian Redemptorists, and a few French-Canadian secular priests gladly responded to the call. Of the many difficulties in the way of these volunteers, dif-

ferences of rite and unfamiliarity with the Ukrainian tongue and with the Ruthenian liturgical language were not the least. The French-Canadian secular priests were permitted to enter the Ruthenian Rite temporarily, for a period of ten years. One or two Ruthenian secular priests came out from Galicia about 1900 and four Monks of St. Basil the Great and four Sisters Servants of the Immaculate Conception of the Blessed Virgin, both Ruthenian orders, came out in 1902. Rev. Father Delaere, a Belgian Redemptorist, arrived about 1900 and in 1906 entered the Ruthenian Rite as did, later, others of his Order. Additional Ruthenian seculars arrived in 1908. It was not, however, until the visit to Canada, in 1910, of Mgr. Szeptycki, Ruthenian Archbishop of Lwow, that a satisfactory way out of the difficulty was at length suggested. The Archbishop, in a masterly report, expressed the view that the erection in Canada of a Ruthenian bishopric was an absolute necessity, and this view which was ably supported by Rev. Father Delaere, C.S.S.R., was adopted at Rome. In 1912 Right Rev. Nicetas Budka was appointed bishop and in 1913, "The Ruthenian Greek Catholic Episcopal Corporation of Canada" was duly incorporated by the Dominion Parliament. Then at last, when the Ukrainians had been 15 or 20 years in the country, did their Church begin to emerge

from its chaotic condition. The most urgent need has always been, and still is, for a sufficient supply of priests of the Ruthenian Rite. The large percentage of married men among the secular clergy of Galicia, has rendered the securing of celibate priests from that source extremely difficult, since the choice has been necessarily confined almost exclusively to widowers. For many years after his appointment, Bishop Budka could count no more than ten priests for a Ukrainian population of more than a quarter of a million, spread all over Canada. Even to-day there are only forty-five Ruthenian priests.* The situation, however, will soon mend, as there are at present twenty-eight theological students in various Catholic seminaries. Moreover, the Latin bishops, at the request of the Holy See, are about to establish and will thereafter maintain, a seminary for the education of priests of the Ruthenian Rite. In 1928 Bishop Budka retired, owing to ill-health, and was succeeded by Bishop Ladyka, a monk of the Order of St. Basil the Great.

Up to about five years ago no hospitals or other similar institutions had been provided for the Ukrainians by the Catholics. Since then, however, the situation has changed materially for the better. Several orders of nuns are carrying on mis-

*There are more than 350 churches, or an average of more than nine churches to each priest.

sionary work with marked success. Among these may be mentioned the Ruthenian Sisters Servants of the Immaculate Conception, who have schools at Winnipeg, Edmonton, Yorkton, Ituna, Mundare, Saskatoon, Dauphin and Montreal and a hospital at Mundare; the Franciscan Sisters of the Atonement, who have a shrine and centre of activity at Smoky Lake, Alberta, and a hospice for Ukrainian girls at Edmonton; the Sisters of Service, founded by Rev. Geo. T. Daly, C.S.S.R., for the specific purpose of work among the new Canadians, who have hospitals at Vilna and at Edson, Alberta, and who have hostels at the ports of entry and at most of the larger Canadian cities; the Sisters of St. Joseph, who conduct, at Sifton, Manitoba, a convent for Ukrainian girls, and a hospital in the Ukrainian quarter of Winnipeg, to which is attached a training school for nurses, and the Sisters of Charity of the Immaculate Conception, who have a hospital at Radway, Alberta. Some of these nuns, including the Sisters of Service and the Sisters of St. Joseph, teach in the public schools and all of them conduct catechetical centres. A home for Ukrainian students attending college and university has also been established. The Monks of St. Basil the Great are in charge of a number of missions and parishes in Alberta and at Winnipeg and the Redemptorists of the Ruthenian Rite are in charge of

several in the vicinity of Yorkton and at Ituna, Saskatchewan. There are eleven Basilian Fathers, eight lay monks and ten novices. The Redemptorists have seven fathers, two Belgians and five Ukrainians and in addition, three English-speaking fathers are preparing to enter the Ruthenian Rite. There are also three seminarians and six lay brothers, two of whom are Belgians and the other four Ukrainians. Rev. P. F. Hughes, of Edmonton, though himself of the Latin Rite, has also been working among the Ukrainians for the past eight years.

As a result of this great increase in Catholic activity, the work of the proselytizers has been arrested and, for the time being, they are making no headway. As an example of what the good ladies of the various orders of nuns are accomplishing, the Ukrainian centre at Smoky Lake, Alberta, may be mentioned. Up till three years ago, when the Franciscan Sisters of the Atonement went there, the Protestants and the Bolshevists, between them, held undisputed sway, but now, the Sisters have the situation well in hand.

The College at Yorkton.

By far the most important institution founded so far by Catholics for the benefit of the Ukrainians, is St. Joseph's College at Yorkton, Saskatchewan. Erected in 1919 by the Catholic Church Extension Society at a cost of \$150,000 and placed

in charge of the English-speaking Brothers of the Christian Schools, it opened its doors in September, 1920. Commencing as a grade school, it very soon developed into a high school, including senior matriculation. The record of performance of its graduates, considering the short period of ten years that has elapsed since its foundation, is remarkable. I have before me a partial list of the graduates, with notes as to their subsequent history, and I summarize it as follows: Ten have had vocations to the priesthood. Of these, two have already been ordained priests, two have been ordained sub-deacons and the remaining six are still pursuing their theological studies. Fourteen have entered religious congregations and orders. Forty-one have followed the teaching profession. One is a Professor in the Science Department of the University of Manitoba, another is Professor of Chemistry in the University of Saskatchewan, and one is a sub-editor of a Ukrainian Catholic paper. Seventeen are pursuing higher studies at various universities. Ten have done very creditable work in organizing Catholic Ukrainian social clubs. Finally, eleven have acted as catechists in both urban and rural centres. For an institution only ten years old, this record is truly astonishing. Does it not indicate that in institutions such as this lies the true solution of our Ukrainian problem? If only we could have a num-

ber of such colleges at all proportionate to the needs of the Ukrainians—or even three more, at Winnipeg, Saskatoon and Edmonton respectively. But since we have only the one, it becomes all the more important that the continued existence of that one should be assured. For the fate of this college hangs in the balance. It was hoped that it might have proved entirely self-supporting, but circumstances have, so far, rendered that impracticable. The College authorities have found it necessary to make provision for the education, gratis, of worthy students, especially those who contemplate devoting their lives to the service of the Church. This has entailed a heavy drain on the resources of the College. Recent serious crop difficulties in the West have greatly aggravated the financial difficulties. The authorities of the College are at present appealing for funds to ensure the continued existence of the institution. They should not be obliged to appeal in vain.

The Ukrainian Catholic Press.

The importance of Catholic newspapers, in the Ukrainian language, must be obvious, especially in view of the number of anti-Catholic Ukrainian papers that are issued. A very good weekly paper is published at Edmonton. There is, however, a pressing need for a weekly paper at Winnipeg, the metropolis of the Prairie

Provinces and the most important Ukrainian centre, with a Ukrainian population of 20,000 and four Ruthenian parishes. Bishop Budka had at one time such a paper, but financial difficulties forced him to part with it. It is now controlled by non-Catholics and, although it still claims to be a Catholic paper, the claim is without justification. The founding at Winnipeg of a Catholic weekly paper, in the Ukrainian language, is a pressing need.

Need of Support.

As will have been seen, much is being done for the Ukrainians, although much more could and should be done. All of the Catholic agencies that are carrying on work among them are necessary and should receive support. By no means the least important among them is St. Joseph's College. While donations may be sent directly to any of the agencies concerned, the most satisfactory way to assist is to send contributions to the Catholic Church Extension Society, 67 Bond Street, Toronto, leaving the Society to apportion the amount among the agencies which happen at the moment to be most in need.

Certain Suggestions.

The gravity of the Ukrainian problem and the difficulty of coping with it, has led to some suggestions which are neither wise nor practicable. Some say that the best course to follow would be to abolish

the Ruthenian bishopric and place the people under the Latin bishops. It is difficult to see how those who so suggest can imagine that any good result could follow from the adoption of this course. If their own bishop cannot hold the Ukrainians in the Church, how is it thought that the Latin bishops, on whom they are apt to look with some suspicion, could possibly do so? Archbishop Szeptycki is a very able man with wide experience of both Latin and Ruthenian Catholics and, after a careful investigation, his conclusion was that the erection of a Ruthenian bishopric in Canada was essential. To abolish it now would be far worse than never to have established it. The only effect of doing so would be to aid enormously the efforts of those who are trying to rob the Ukrainians of their faith. Others go still further and say that the Ukrainians should be included in the Latin Rite, or in other words, that not only the Ruthenian bishopric, but the Rite as well, should be abolished in Canada. The adoption of this suggestion would do even greater harm than would the suppression merely of the bishopric. Moreover, such a law, if ever passed, would be impossible of enforcement. Those who make the suggestion can have no conception of the tenacity with which an Eastern Catholic clings to his rite and the hostility that he displays towards anything that he thinks savours of Latinization. One need not, however,

waste further time over either of these suggestions. They may both be dismissed with the simple statement that the Holy See would never countenance their adoption. To do so would be to reverse what has been the settled policy of the Church for centuries past. Assuredly, if the Ukrainians of Canada are to be saved to the Catholic Church, it can only be through their own Rite and under their own bishop. Incredible as it may seem, there are some who say that the Ukrainians are "not worth saving." Perhaps such people are not worth answering. Or an all-sufficient answer would be that the Ukrainians have immortal souls. Moreover, no one who has come into sympathetic contact with them or who has any experience of the intelligence and industry displayed by the children in the schools and no one who has observed how the men are entering the professions and emerging into public life, will endorse so foolish and unjust a statement. But quite apart from these considerations, the obvious facts are that the Ukrainians are here to stay and that they constitute an element in our population the importance of which must tend constantly to increase. Are they to be our friends or our enemies? That is the question that demands an answer and any consideration as to whether or not they are thought to be "worth saving" is quite beside the mark.

Latin And Ruthenian.

Owing to the fact that they have for centuries been held in political subjection by the Latin Poles, the Ukrainians are inclined to distrust all Catholics of the Latin Rite. To many of them, every Latin Catholic is a Pole, one of their hereditary enemies. Moreover, they are in constant fear of being Latinized. On the other hand, because of differences in rite imperfectly understood, Canadian Catholics are apt to look askance at Catholic Ukrainians. The situation is further complicated by fundamental differences of mentality and by the intense nationalism of many of the older Ukrainians* There is no real basis on either side for any feeling of hostility or even of mistrust, but with such a beginning a dangerous cleavage might easily develop. Every Catholic of either rite must feel it his bounden duty to do all in his power to prevent any such calamity, so disastrous to the cause of religion. Let us meet each other much more than half way and make the very most of our common Catholicity. Let each try to understand the other and to make full allowance for the opposite point of view. Let us Latins endeavour to realize the ecclesiastical position of the Ukrainians. The Ruthenian Rite is in no way subordinate to

*The second generation are inclined, as a rule, to be Canadian, both in outlook and in sentiment.

the Latin. It constitutes a separate and distinct body within the Catholic Church, entirely independent of and quite unconnected with the Latin Rite. If we keep these facts constantly in mind much misunderstanding will be avoided. Let us Latins, in particular, who are so much more numerous and so much better off, do all that we can to assist Bishop Ladyka and his people and thus deserve and win their respect and regard.

Our Own Interests Involved.

The Ukrainians are industrious and thrifty and have large families. It is said that their birth-rate stands to the birth-rate of English-speaking Canadians in the ratio of four to one.* The French-Canadians, whom in that respect they resemble, have grown, in a century and a half, from 75,000† to 3,400,000. At the same rate there will be in Canada in another century and a half a Ukrainian population of over thirteen millions. Without looking so far ahead, it is clear that, in our own day, they are destined to play an outstanding part in public affairs. They have a thirst for learning. Already, in Alberta, forty per cent. of the boys in high school are either Ukrainians or Poles. There are many Ukrainian lawyers and doctors of medi-

*Annual Report of the Missionary Society of the Methodist Church, 1922, p. X.

† i.e., 60,000 in Quebec and 15,000 in the Maritime Provinces.

cine and they have also invaded the legislatures. What will the situation be when the present high school students go out into the world? What will future generations of them be? Will these Canadians of the future be Catholics? If they are not, we Canadian Catholics of to-day will be chiefly to blame. How can we justify ourselves when we are called to our last account?

The apostolate to the Ukrainians is the great necessity of the hour and its possibilities for good are beyond conception. An excellent beginning has been made. Much is being done but much more remains to be done. Neglect or procrastination would mean disaster, both to the Ukrainians and to the Church. We are called to action by considerations, not only religious, but patriotic as well. It is as important to the State as it is to the Church that the Ukrainians should adhere to their ancestral religion and be subject to its restraining influence. If they are rescued from religious indifferentism and, in particular, from Bolshevism, the Canadian state as well as the Catholic Church will be the gainer. Only as good Catholics can they be sure of being good citizens. The gravity of the issue and the far reaching consequences that must flow from the manner of its determination, cannot be over-estimated. Only carefully organized and vigorous action, supported both morally and financially by the

solid body of the Catholics of Canada, can solve successfully this our most pressing problem, the problem of the Ukrainians.

Ritual Differences.

What, doubtless, puzzles Canadian Catholics most about the Ukrainians is the fact that, though they are stated to be Catholics, their church services and religious practices appear to differ in so marked a degree from those to which we are accustomed. The explanation is that, while we and they are all Catholics, we belong to different rites, we to the Latin and they to the Ruthenian. It is important that this difference should be thoroughly understood and it will, therefore, be necessary, at this point, to deal, somewhat at length, with the subject of differences of rite. What is meant by a rite? The word has many meanings and shades of meaning, but only two are important here. First, a Christian rite may be defined as the manner of performing all of the various services for the worship of God and the sanctification of men, including among these services the offering up of the Holy Sacrifice of the Mass, the administration of the sacraments, the recital of the Divine Office, the carrying out of all other religious and ecclesiastical functions, ceremonies and public devotions and, generally, everything that, in the widest sense, is included under the term

sacramentals. Secondly, the word "rite" is used, derivatively, to denote a group of Catholics, who practise in common a rite in the sense just defined.

With a view to a better appreciation of the meaning of the word "rite," especially when applied to a Catholic body, we must begin by distinguishing between what is essential or general in religion and what is accessory or local. Dogma is vital. All Catholics believe exactly alike, to whatever rite they may belong. As regards ceremonies, there are (1) the essential elements and (2) the amplification of them. The essential elements of the regular services of the Church and in particular of the Sacrifice of the Mass and the administration of the sacraments, are the same in all Catholic rites. It is in their amplification and in the use in connection with them of prayers and ceremonies that have been evolved locally to meet local needs, that Catholic rites differ; but these variations are no more than different expressions of the same truths. In canon law the same distinction exists, there being (1) fundamental rules of general application and (2) disciplinary and other provisions of a local character.* In ecclesiastical government, too, there is (1) the general authority of the Church with the Pope at its head, which all Catholics must obey, and (2) subordinate author-

*Code of Canon Law, Canon I.

ities, having local jurisdiction. Finally, there are local customs and local voluntary devotional practices, which are accessory and variable.

In considering the distinctions between Catholic rites, then, we must eliminate (1) dogma, (2) the essential elements of the services of the Church, (3) her fundamental laws and (4) the authority of the Papacy. These are common to all Catholic rites. The differences are limited to (1) the amplification or local expression of the prayers and ceremonies connected with the regular services of the Church, (2) liturgical languages, (3) local canon law, (4) local ecclesiastical authority and (5) local customs and local voluntary devotional practices.

If we bear these distinctions in mind, we shall be the better able to understand what is meant by a Catholic rite. A Catholic rite, using the word in the derivative sense, means a group of persons within the Catholic Church, having their own liturgy and liturgical language, their own local canon law and local customs, and having in particular their own local ecclesiastical government. This local ecclesiastical government always consists of their own priests, and almost always includes their own bishops and archbishops and sometimes their own patriarch, to whom their archbishops and bishops are directly responsible, but subject always to the general law of the Church, to the Ro-

man congregations (in so far, of course, as these have jurisdiction) and to the Pope. The Ruthenian Rite has no patriarch but has, of course, its own bishops who bear the same relation to the Holy See as do bishops of the Latin Rite. The laity and clergy are under the jurisdiction of the bishops of their own rite. It follows that no Ruthenian priest in Canada is subject in any way to the Latin bishop in whose diocese he resides. All are under His Lordship Bishop Ladyka, who is Ruthenian Bishop for all Canada. The Ruthenians, in common with all other Eastern Catholics, are under the care of a Roman Congregation, called the Sacred Congregation of Oriental Rites; of which the Pope himself is President.*

While these bodies of Catholics are frequently referred to as "churches," and sometimes, collectively, as "the Oriental Church," they are churches only in the secondary sense in which we speak of "The American Church," meaning thereby the portion of the Catholic Church within the United States. These groups are also called "rites" (in the derivative sense explained above) and the latter term is less likely to be misleading, especially in a popular study such as the present.

Rite, used to denote a Catholic group, must not be confused with rite in its

*Congregatio pro Ecclesia Orientali. See Code of Canon Law, Canon 98 (3).

wider and more technical meaning. In this latter sense, all Greek Catholics, for instance, and all who belong to the Orthodox Eastern Church are of the same rite.

How Different Rites Arose.

The origin of the different rites takes us back to the dawn of Christianity. From very early times, the Christian world was divided into three parts, presided over respectively by the Pope, as Patriarch of the West, and the Patriarchs of Alexandria and Antioch. The Pope had jurisdiction over the other two but, apart from that, each was, in local matters, supreme within his patriarchate. The liturgy of the Mass and other offices of the Church, based on what took place at the Last Supper and on the services of the Jewish Synagogue, developed in slightly different forms in each of these three patriarchates. Their canon law and local customs also differed in detail. The population spoke different languages. At first the language of the liturgy was always the spoken language of the people,* but in time these became dead languages. Other languages were from time to time adopted locally. People unfamiliar with Eastern Catholics

*The Christian community at Rome was originally Greek speaking, and in consequence, until the middle of the third century, Greek was the language of the Roman liturgy. By that time, however, Latin had become the spoken language and the liturgy was, in consequence, translated into Latin.

are apt to suppose that Latin is the only liturgical language in use in the Catholic Church. There are, in fact, twelve languages or dialects, in which, on every day of the year, Mass is said by Catholic priests—Latin, Greek, Coptic, Geez (a dialect of Ethiopic). Syriac, (both Western and Eastern dialects), Armenian, Georgian, Arabic, Old Slavonic, Rumanian and Magyar.* Latin, Coptic, Geez and both forms of Syriac are dead languages; Rumanian, Arabic and Magyar are living languages; while the others are all older forms of languages still spoken, and those older forms are, in consequence, understood, to a greater or less extent, by the people. The liturgical language of the Ruthenian Rite is Old Slavonic, an older form of the Ukrainian and Russian languages.

Thus arose the three rites of Rome, Alexandria, and Antioch. All others are modifications of some one or other of these three. The Greek or Byzantine Rite, of which the Ruthenian is a variant, is itself derived from that of Antioch.

Eastern and Western Christendom.

To the three original patriarchates two more were later added, those of Constantinople and Jerusalem. The Patriarchate of Rome was known as Western Christen-

*The language used by Latins in Jugoslavia is Old Slavonic, written in Glagolitic characters, instead of in Cyrillic.

dom. The other four patriarchates, together, constituted Eastern Christendom.

The Number of Rites.

There are nineteen separate and distinct rites in the Catholic Church. These are the Latin, Mozarabic, Ambrosian, Chaldean, Malabar, Coptic, Abyssinian, Pure Syriac, Armenian, Maronite and nine variants of the Greek or Byzantine Rite, namely, Pure Greek, Italo-Greek, Georgian, Melkite, Bulgarian, Serbian, Rumanian, Russian and Ruthenian. The first three of these, the Latin, the Mozarabic (of Spain), and the Ambrosian* (of Milan, Italy) are Western rites, all three using Latin. Of the sixteen Eastern rites, almost all are groups of Catholics whose ancestors separated from one or other of the various schismatic churches of the East and returned to the fold of the Catholic Church and, who, after their return, continued in the rite to which they had always belonged. Because of this return and union with Rome, these Eastern Catholics are sometimes called Uniates, but the name is not always welcomed by them.

The Great Schism.

The schismatic body from which the ancestors of the Catholic Ukrainians separated

*His Holiness Pius XI. is of the Ambrosian Rite. He is said to be the first Ambrosian to be elected Pope.

ated, when they returned to Catholic unity, was the Orthodox Eastern Church, which in turn owed its origin to what is known as the Great Schism. For this reason, as well as because of the fact that the Orthodox Eastern Church is the Church of the very great majority of the Ukrainians of Russia, it is desirable to give some account of the circumstances leading to its separation from Rome.

Ignatius, Patriarch of Constantinople (846-857) was, in the latter year, deposed by the Emperor Michael III., surnamed the Drunkard, whose displeasure he had incurred by rebuking the Emperor's shameless relations with his daughter-in-law, Eudokia. In the place of Ignatius the Emperor appointed Photius, a man famous for his learning and ability, but as yet a layman. Both Ignatius and Photius appealed to the Pope, Nicholas I. (858-867) who, after full enquiry, decided in favor of Ignatius. Thereupon Photius and his friends, backed by the Emperor, determined on a breach with Rome. There was a national Church and, notwithstanding their appeal to Rome, now that Rome had decided against them, they were not going to recognize the authority of any foreigner. The breach thus created was, after thirty years' duration, temporarily healed in 886, upon the accession to the throne of a new Emperor (Leo VI., 886-912), who deposed and banished Photius, and promoted the election of a Catholic

patriarch. But the fire that Photius had kindled was not quenched. It only smoldered, and when the Patriarch Michael Cerularius (1043-1058) was minded to fan it into flame, he had no difficulty in doing so. In fact, he succeeded (1054) in bringing about a breach, which proved permanent.

The schism was not based on any divergence of doctrine. Photius, in his search for an excuse for the breach, framed an indictment of the Latins on five points. He complained that they, (1) fasted every Saturday, (2) began Lent on Ash Wednesday instead of on Quinquagesima Monday. (3) did not permit of a married clergy, (4) required confirmation to be administered by a bishop instead of by a priest, and (5) inserted the Filioque in the creed. All of these, even the last, represented no more than differences of rite. The objection was not, at first, to belief in the doctrine implied in the "Filioque," but only to the inclusion of the word in the creed. It will be further observed that the complaint was, not that the Greeks were being asked to adopt any custom, formula or belief of which they disapproved. It was that the West, by differing in certain details of rite from Constantinople, was thereby in schism, if not indeed in heresy also. But the real cause of the schism was, as usual, political. The growing importance of Constantinople as the

Capital of the Empire, regarded as New Rome, made increasingly distasteful the superior ecclesiastical position of old Rome. Moreover, the Patriarchate of Constantinople was dominated by the Empire and for centuries the patriarchs came and went at the nod of the ruling sovereign.

Ukrainian History.

In the 9th century a Norman dynasty, reigning over native people, set up the first monarchy within what is now Russia. The capital of these Norman kings was, first, Novgorod, and later Kief (now the capital of the Ukraine) and the Ruthenians, over whom they reigned, were the ancestors of the present Ukrainians. The Great Russians did not become a nation until a much later period. Vladimir, who was King of Kief from 984 to 1015, was, in 988, converted to Christianity and baptized, together with the great majority of his people. He has been canonized and is looked upon as the apostle of Russia. The way was, however, well prepared for him by his Christian grandmother, St. Olga. A picturesque story is told of him. It is said that when, after careful consideration, he had decided to become a Christian, he organized a military expedition against Constantinople, the capital of Eastern Christendom. For, he said, since this religion was a desirable thing, there was, of course, only one way in which a Nor-

man and a gentleman could acquire it, and that was by conquest. Before attacking the city, however, he sent a message to the Emperor (Basil II.) informing him that what he wanted were (1) priests to baptize him and his people; (2) relics of the saints for the altars of the churches he proposed to erect, and (3) Basil's sister, Ann, for a Christian wife for himself. The Emperor, it is said, promptly sent the priests, the relics and the lady, and hostilities thereupon ceased. Unfortunately historians, with their usual disregard for picturesque details, point out that the King had been a Christian for three years before his attack on Constantinople.

At this time Constantinople was Catholic and the Church that St. Vladimir entered was, therefore, the Catholic Church, although the rite he adopted was the Byzantine. The schism of Cerularius did not begin until 1054, and even then the Ruthenians, as they were then still called, remained Catholic for a century longer. About the middle of the 12th century, however, owing to the influence of Constantinople, they became schismatic. The Ruthenians were, thereafter, under the immediate jurisdiction of the Metropolitan of Kief, who in turn, gave spiritual allegiance to the Patriarch of Constantinople.

The Byzantine liturgy was translated into Slavonic, in the ninth century, by Sts. Cyril and Methodius, the apostles of

the Western Slavs and it was this Slavonic version that the Ruthenians adopted at their conversion. It is still in use by them, but with important modifications.

In the twelfth century Halec (now Galicia) became an independent kingdom. It reached the height of its power in the following century, under its King Daniel (1205-1264) but in 1340, upon the extinction of Daniel's line, the kingdom was incorporated with Poland. *The state of which Kief was the capital was conquered in 1320 by Lithuania and, in 1386, passed under the dominion of Poland, through the union of Poland and Lithuania.

As a result of the Tartar invasion, the glory of Kief, the ancient capital, departed and the Ukraine was, for long, the resort of thieves and desperadoes. The Metropolitan of the Ruthenians, though continuing to take his title from Kief, was forced to remove his seat to Vilna. The rule of the Polish kings over the bold adventurers of Kief and its vicinity was always precarious. It came to an end as the result of a rebellion in the middle of the seventeenth century. The leader of the revolt and one of the great Ukrainian national heroes, was the Hetman* Hmelnitsky. The story of the rebellion is graphically told by Sienkiewicz in "With Fire and Sword." A

*Equivalent to Leader or President.

later hero, the Hetman Mazeppa, has been immortalized by Byron. The complete independence of the Ukraine was guaranteed by Russia in 1654, but with the Czar as hereditary "Protector of the Republic." The privileges thus guaranteed were, however, gradually withdrawn and the Ukraine was eventually absorbed by Russia.

The rebellion against Poland was confined to the Ukraine proper, and was not shared in by the Ruthenians of Galicia, Volyhnia or Podolia, who remained faithful to Poland. Thereafter, until the national revival in the middle of the nineteenth century, the name Ukrainian was confined to the inhabitants of the Russian Ukraine, the subjects of Poland, and afterwards of Austria, continuing to be known as Ruthenians.

The Reunion of Florence.

Isidore, Metropolitan of Kief, the head of the Ruthenian Church, was one of the most active and influential of those who helped to bring about the reunion of the East and the West at the Council of Florence (1439). The union for which he strove so valiantly was, however, short-lived. It did not come to a definite end, but gradually died out, if indeed it can be said to have ever really existed. It was, in fact, a paper union, unaccompanied by a real change of heart.

The Ruthenian Church.

In the 16th century conditions in the Ruthenian Church became greatly demoralized. The Church obeyed neither Rome nor Constantinople and even its own metropolitan had little real authority over it. The greater nobles appointed the bishops and the lesser nobles named the parish priests, and, in each case, the appointee was expected to hand over to his patron the major portion of the revenues. We read of rival bishops, at the head of armed forces, battling for the possession of a cathedral. In Lwow the climax was reached by a family named Balaban, who treated the episcopal dignity as hereditary and, caring nothing for the decrees of deposition and excommunication launched against them by metropolitan and patriarch, held possession of the see by force and exhibited the spectacle of Christian bishops sallying forth to pillage the country at the head of armed bands of marauders.

Conditions in the monasteries were also very bad. In Poland, as elsewhere in Europe at that period, the king and the great nobles had usurped the right to appoint the abbots, or archimandrites, as they are called in the East, and in making a selection the good of religion and the welfare of the monks was often the last consideration to be taken into account. But all was not evil. The people at large

were sincerely attached to their religion, and even the nobles deplored conditions of which they did not scruple to take full advantage.

The Union with Rome.

The contrast between the deplorable conditions prevailing in the Ruthenian Church and the order, dignity, and religious zeal of the Catholic clergy was too obvious to escape attention and could not fail to suggest the desirability of reunion. Accordingly Prince Ostrogski, the head of the Ruthenian nobility and, next to the king, the most powerful man in Poland, decided to attempt negotiations with Rome on his own account, but upon a basis that precluded the possibility of success. Realizing the hopelessness of these negotiations, the Ruthenian bishops made private arrangements with Clement VIII. (1592-1605) for their submission to Rome. In this the bishops, eight in number, were unanimous, but before the Synod of Brest, called in 1595 to confirm the arrangement, the bishops of Lwow and Przemyśl withdrew their consent. The former of these was Gideon Balaban, of the notorious family to which reference has already been made. Partly as a consequence of the opposition of the two bishops, the clergy and people of their respective dioceses did not become Catholic until 1700.

Opposition to the Union.

Ostrogski was furious because the negotiations had been taken out of his hands and from a supporter he became a bitter opponent of the union, exerting all of his powerful influence in the effort to defeat it. There were flourishing lay confraternities in the various dioceses, and these he succeeded in rallying to the support of his efforts, with the result that the union became, for a time, extremely unpopular among both the laity and clergy.

Champions of Reunion.

The leader in the negotiations with Rome and for many years the chief defender of the union, was Pocięy, who was metropolitan from 1599 to 1613. His successor in the primacy, Joseph Rutski (1614-1637), a convert from Calvinism, who adopted the Ruthenian Rite, contrary to his own wish and only at the urgent request of the Pope, proved himself a still-abler and more energetic leader of the union forces. Both were men of great ability, and it is well that they were so, for the difficulties with which they had to contend were great indeed.

Adverse Conditions.

It might have been thought that the influence of the Polish Government would have been exerted to the utmost in support of the union. The very contrary was

in fact the case. The story is too long to relate here. Suffice it to say that, while the King, Sigismund III. (1587-1632), and his successor, Ladislas VII. (1632-1648), were personally favorable, the Government and the Diet took quite a different view. Constantly harassed by the importunities of the schismatics they were led to look on the union as an irritating and unnecessary aggravation of the difficulties incident to the governing of the kingdom and to discourage its progress in every way.*

The frequent demands of the schismatics, backed up as they were by open threats of rebellion on the part of the Cossacks of the Ukraine, were, therefore, usually granted, with disastrous results to the Uniates. In 1620, for instance, the schismatic hierarchy was restored and a demand was thereupon made on the Government to suppress the Uniate hierarchy altogether. Notwithstanding the strenuous efforts of Rutski and his colleagues, this audacious demand would apparently have been granted, had it not been for the personal intervention of the king. One of the greatest obstacles to the spread of the union was the indifference, or worse, of the Latin Catholics, clerical as well as lay,

*The Polish Government is now again opposing the conversion of its Orthodox subjects, fearing that their becoming Greek Catholics might tend to consolidate the ranks of the Ukrainian malcontents.

who, like so many in our own day, treated their Ruthenian fellow Catholics with contempt, deeming them to be at most only half Catholics. Such conduct did not help to convert the schismatics. Rutski complained bitterly that, though a noble and a metropolitan presiding over seven suffragan bishops, he was expected by the Latin ecclesiastics to take rank after mere cathedral canons. It is questionable whether the union could have survived so many difficulties, had it not been for one man, and that man was St. Josaphat.

The Labors and Martyrdom of St. Josaphat.

Adequate justice cannot be done to the life and works of this great saint in a short study such as the present. A few lines are all that can be devoted to the subject. John, or Josaphat, Kuncewicz (1580-1623) was born of humble parents and early became an ardent supporter of union with Rome. He felt that what was needed most for the conversion of the schismatics was the revival, as a Catholic congregation, of the schismatic order of Basilian monks and he began single-handed to bring this about by occupying alone a ruined monastery at Vilna. He was soon, however, joined by others and a flourishing monastic order eventually resulted which proved the mainstay of the union.

The fame of Josaphat's virtues soon

spread abroad and from the quiet of the cloister he began to exert an influence which extended throughout the whole of Poland. To his efforts were largely due Rutski's conversion and vocation to the priesthood and the latter, in turn, insisted that Josaphat, however reluctant to exchange the quiet of the cloister for the bustle of the world, should become Archbishop of Polock (1618). Josaphat's success in his new role was as complete as that which had attended his efforts to revive the monastic life, and a constant stream of converts rewarded his apostolate. His chief opponent was Smotrycki, schismatic Archbishop of his own see of Polock, the most learned and able member of the schismatic hierarchy. In the City of Polock itself, where Josaphat was best known, the triumph of the Catholic cause was complete, but Vitebsk, also within his jurisdiction, was a stronghold of his opponents, and Josaphat, when there in the discharge of his duties, on the 12th of November, 1623, was set upon by the schismatics and was cruelly slain.

Triumph of the Union.

The effect of the martyrdom of St. Josaphat was instantaneous. The shedding of his blood crowned with success the cause for which he and others had labored so valiantly and so long. His very murderers were converted. Smotrycki, the schismatic Archbishop of Polock, to whose

violent language the tragedy was chiefly due, soon afterwards became a Catholic and a most ardent defender of the union for which Josaphat had given up his life. The trials of the Uniates, it is true, were not as yet over. The Cossack rebellion in the middle of the 17th century was a war of the schismatics against the Catholics. The result was the separation from Poland of the Ukraine, from which the strongest opposition to the union had always come. But the triumph of the Catholic cause in the remainder of Poland was eventually so complete that the schismatics ceased to have any appreciable number of adherents and the twelve million Ruthenians were all Catholics. There can be no doubt that this success was chiefly due to the works, prayers and martyrdom of Josaphat. Pociej, Rutski and Smotrycki (after the latter's conversion) accomplished much for the cause of the union. But when these men had disappeared from the scene and had been forgotten, Josaphat, though dead, remained a living force and continued to exert a powerful influence over his fellow countrymen.

The Russian Persecutions.

Would that the story could end here. Alas, there were even greater trials still in store for the Catholic Ruthenians. In 1772, 1793 and 1795 came the three partitions of Poland, whereby millions of Ruthenian Catholics were handed over to the

tender mercies of the Russians. The Empress Catherine II. had promised to her new subjects the free exercise of their religion, but her promise proved worthless. Their fate was continuous persecution, the most violent episodes of which were in 1795 under Catherine herself, in 1837 under Nicholas I. and from 1875 to 1885 under Alexander II. and Alexander III. During this last period the three Ruthenian Catholic bishoprics in the Province of Kholm, the only ones still remaining in Russia, were suppressed, their flocks officially included in the Orthodox Church, and the Uniate Church finally stamped out with the most ruthless cruelty. Deprived of the ministrations of Catholic priests, and under constant pressure of persecution, the Ruthenian population of Russia was, in the course of time, robbed completely of the Faith. Nevertheless when, in 1905, a measure of religious toleration was granted, the Faith was still sufficiently strong in Kholm to induce no less than three hundred thousand of the Ruthenians to become Latin Catholics, the law not even then permitting their professing themselves Catholics of the Byzantine Rite.

The Ruthenians of Galicia.

At the first partition, Galicia went to Catholic Austria and the faith of its inhabitants was, therefore, safe. It is now again part of Poland. The four and a half

millions of Ruthenians of Galicia, Czechoslovakia and Hungary, together with those who have emigrated from those countries, and are still Catholics, are all that are now left of the twelve millions who once constituted the flourishing Uniate Church of Poland.

Recent Events.

The Ukrainians endeavoured to take advantage of the conditions brought about by the Great War to re-establish their independence and to reunite their race. In October, 1917, they founded a Provisional Government. In February, 1918, their independence was recognized by Russia and by the Central Powers, but this was followed in April by a German coup d'état. In November, on the German collapse, independence was reasserted. Later, Petlura was elected Hetman and for some time fought both the Bolsheviks and the White Armies. In 1920 came Petlura's ultimate defeat and the seizure of the Ukraine by the Bolsheviks. About the same time, the Republic of West Ukraine (Eastern Galicia) was proclaimed, but Eastern Galicia and Kholm were subsequently annexed by Poland. Thus ended, for the time at least, the dream of an independent and united Ukraine.

The Russian Ukraine and the Catholic Church.

After 1917, when, for the first time, it became legally possible, in Russia, to be

a Catholic of a Byzantine rite, there were indications throughout the Russian Ukraine of a widespread movement towards the Catholic Church. That this should have been so in the western section, where the Uniate Church had once been supreme, and had been so ruthlessly suppressed, was not surprising. The Catholic faith, in its Greek Catholic form, had always been a symbol of Ruthenian nationality. But the tendency was equally noticeable at Kief and further east, where the population had at no time been Catholic. Unfortunately, the Bolshevik conquest and subsequent persecution left no opportunity for the movement to develop. We can, therefore, do no more than speculate on what might have been and hope and pray for what may be, when the dark clouds that now envelop Russia shall at length have cleared away.

Characteristics of the Ruthenian Rite — Church Buildings.

The exterior, and even the interior, of a Ruthenian church usually presents quite a different appearance from the kind with which we are familiar. They are as a rule surmounted by bulbous domes, either one alone, typifying our Lord, or three of equal size for the Trinity, or one large and two small, representing God and the old and new law. When practicable, the church is located in such a way that the

altar may be placed at the eastern end of the building. The altar is so constructed as to permit the clergy to pass entirely around it. On what we know as the gospel* side of the altar, either against the wall of the sanctuary or, more commonly, within the vestry, there is a small altar, at which the *proskomide*, or first part of the Mass, is said. The sanctuary is, or should be, divided from the rest of the building by the *iconostasion*, or picture screen, taking the place of the chancel rail of a Latin church, but raised as high as the top of the altar. In Orthodox and Greek Catholic churches, other than those of the Ruthenians, the screen hides the altar completely. In Ruthenian churches, however, it is of open work and the altar and celebrating priest may be seen through it. The screen is adorned with numerous holy pictures—hence its name—which must always include one of our Lord (on the epistle side) and one of our Lady (on the gospel side). In poor churches there are often no more than these two, but a proper screen should have forty-one. The screen is usually of wood, but it is often of marble, handsomely carved. There are always three doors through it, the “royal” in the centre, the “northern” or “deacons’ door” on the

*When reading the gospel, an Eastern priest stands at the centre of the altar, facing the congregation.

gospel side and the "southern" on the epistle side. In other than Ruthenian churches, these doors are closed during certain portions of the Mass, with curtains drawn over them. Ruthenians make the openings for the doors wider than they are in the other rites and keep the doors open throughout the whole of the Mass, so that the celebrant is at all times plainly visible to the congregation.

By no means all of the Ruthenian churches in the United States and Canada are furnished with picture screens, because it is said, of their great cost. The main altar is usually surmounted by a baldacchino or canopy, supported by four pillars. There is always, in front of the *iconostasion*, a small table, covered with a white linen cloth, on which stand a crucifix, two candles and the ikons representing the patrons of the church. It is called a *tetrapode* and the sacraments of baptism and marriage are administered there. It is a common custom, before Mass as well as at other times, for the faithful to advance to this table, make the sign of the cross three times, bow and kiss the ikons. Easterners seldom genuflect with one knee, as we do, but they often go down on both knees before the *tetrapode* and kiss the floor. While Eastern churches are adorned with numerous holy pictures, mosaics and frescoes round statues are not used; but this rule is not always adhered to in America.

In Ruthenian churches the women sit apart from the men, on one side of the church. This custom is, however, dying out in the United States and Canada, though it still prevails in districts predominantly Ukrainian.

Vestments.

These are quite different from ours. The ends of the stole are joined together, leaving an opening for the head, the girdle is a band or belt and in place of the maniple, large cuffs are worn on both wrists. The chasuble is long and flowing at the sides and back, but almost entirely cut away in front. The amice is like ours. The colours of Ruthenian vestments do not correspond with our liturgical colors. They, however, vary with the occasion, to the extent that they generally use white for joyous occasions and black for funerals.

Bishops use, instead of a mitre a crown, surmounted by a small cross and a pastoral staff, ending in two entwined serpents, with a cross between them. A bishop, in giving the episcopal blessing, uses two sets of candles, one in his right hand consisting of three candles, representing the Trinity, and the other in his left, consisting of two candles, representing the two natures of our Lord. He also carries a small hand crucifix, with which to bless the people.

Sacred Utensils.

The chalice and paten used in the Ruthenian Rite do not differ from ours. The asterisk is a cross of bent metal, which is placed over the paten in order to support a veil. Another veil covers the chalice and a third is placed over the other two. A long-handled knife, known as the holy lance, is used for dividing the Host of leavened bread into the small squares received by the laity. There is also a spoon, for administering Holy Communion to the laity.

The Ruthenian Mass.*

Should you attend Mass in a Ruthenian church, you will find it to be, in externals, very different from the Mass with which you are familiar. The language is different; the music is entirely different and the ceremonies differ considerably. There are, for instance, frequent litanies, which are not in the Latin Mass. There is no elevation after the consecration of each Species, as with us. The priest elevates both Species together, after the consecration of the wine. Before the communion of the faithful, the priest turns towards the people, and with the uplifted chalice calls the people to communion. Finally, after the communion of the faithful and

*The term Mass is never used by Eastern Christians, whether Catholic or schismatic. They usually say "Holy Liturgy," but the Ruthenians say "Divine Service."

before consuming what remains of the Sacred Species, the priest again blesses the people with the uplifted chalice. The words of consecration are said, or sung, aloud, instead of in a low voice, as with us. The liturgy used on all ordinary occasions is what is known as the liturgy of St. John Chrysostom. They have, however, two others, that of St. Basil and that of St. Gregory the Great. The former is used on ten specific days during the year. The latter is the Mass of the Presanctified, which is used on all the Wednesdays and Fridays of Lent, instead of only on Good Friday, as with us. The most noticeable characteristics of the Mass are the litanies, already referred to, the "little entry" and the "grand entry." At the "little entry," which immediately precedes the reading of the gospel, the celebrant takes from the altar the book of the gospels, carries it in procession around the altar, thence (where there is a picture screen) out of the sanctuary through the north door, where he permits the book to be kissed by the people, and thence back to the altar through the royal doors. At the "grand entry," which takes place just before the offertory, the celebrant leaves the altar and goes to the vestry for the bread and wine. These he carries in procession back to the sanctuary, thence (as in the little entry) through the north door and back again through the royal doors to the altar. Two collections are usually taken up at

Mass. One is for the church and the other is for the poor. Concelebration, or the celebration of Mass together, at the same altar, by any number of priests or bishops, is permitted. It will be realized that this custom allows of an elaboration of ceremonial which would not be possible in the West. Leavened bread is used for the Holy Sacrifice. The laity receive the Sacred Host from a small spoon, after it has been entinctured in the chalice, and in that way receive in both kinds. The Ruthenians never have organs in their churches. The chant, which is very beautiful, is unaccompanied and, though a choir leads, the congregation join in the singing.

Notwithstanding so many marked differences in unessentials, the Ruthenian Mass is identical with our own. Moreover, the differences appear to be greater than they really are. The epistle, the gospel, the offertory, the preface, the consecration, the elevation and the communion are all in the Ruthenian Mass, though not expressed in the same form of words. I need hardly say that a Latin Catholic is entitled to attend Mass according to the Ruthenian Rite, and by hearing such a Mass on a Sunday, or holy day, he complies with his obligation. Not only so, but a Latin Catholic, when prompted by motives of devotion, is allowed to receive Holy Communion in a Ruthenian church, although in doing so he receives the Sacred Host entinctured in the chalice, and

in that way receives in both kinds.* Latin Catholics would do well to make a practice of attending Mass at frequent intervals in Ruthenian churches; which are to be found in almost all of the larger Canadian cities and in many of the towns. They would be much edified and would, moreover, have the satisfaction of feeling that they were thereby helping to promote friendly relations between Catholics of the two rites; for Ukrainian Catholics are always greatly pleased at seeing Latin Catholics in Ruthenian churches.

Other Characteristics.

The Ruthenians baptize as we do, but confirmation is administered immediately after baptism, and by a priest, instead of by a bishop. When making the sign of the cross, they hold the thumb and first two fingers together, symbolizing the Trinity, and go from right to left. The third and fourth fingers, which are pressed against the palm of the hand, are sometimes said to symbolize the two natures of Christ. This is the earlier mode of making the sign of the Cross and was once general in the West. The Ruthenians still follow the Julian calendar and are, therefore, fourteen days behind us. A change in this respect is, however, in contemplation. The ecclesiastical year begins on the first of September, and the

*Code of Canon Law, Canon 866.

Sundays are named in allusion to the gospel of the day, as for instance, "Sunday of Thomas," "Sunday of the Samaritan Woman," "Sunday of the Paralytic," etc. The devotional practices of the Ruthenians differ from ours. For instance, they have never adopted, for public use, either the stations of the cross or the rosary, although both are practised privately. They have, however, great devotion to the Sacred Heart and, of course, to the Blessed Virgin and the Saints.

Celibacy of the Clergy.

The most notable of the characteristics of the Ruthenian Rite, one common to all Eastern rites, both Catholic and schismatic, and the one in which they differ most widely from the Latin, is their rule with regard to the celibacy of the clergy. With them a married man may be ordained a priest and still continue to live with his wife, although no priest or deacon of any rite (even among the schismatics) may marry after ordination. Bishops must always be celibate and are usually drawn from the monastic clergy, who are, of course, celibate. These rules have been in force in the East from very early times. In Galicia, ninety-six per cent. of the secular clergy are married men; but the Pope has made a rule that no married priest may come to Canada and that no married man may be ordained here.

Changing One's Rite.

The rule of the Catholic Church strictly forbids anyone leaving his rite, without good reason and special permission from Rome.* As a consequence, a Ruthenian is precluded from becoming a Latin. In view of the tenacity with which an Eastern Christian holds to his rite, such a rule is scarcely necessary, and indeed the object of it is to emphasize the fact that Rome, far from desiring to Latinize, is prepared to do everything possible to preserve these ancient rites. For the same reason, priests are strictly forbidden to attempt to induce anyone to change his rite.† Each one belongs to the rite in which he was baptized, unless by mistake, or owing to the difficulty of securing the services of a priest of his own rite, he has been baptized in a rite not his own.‡

Conclusion.

There has recently been published a letter from Pope Pius XI on "The need of intellectual and practical interest in the Near East," in which the Holy Father urges Catholics to familiarize themselves with Oriental doctrine, rites and history, and points out that, by so doing, they will bring great profit to the Church as well as

* Code of Canon Law, Canon 98 (3).

† Ibid, 98 (2).

‡ Ibid, 98 (1).

to themselves. If it be desirable that European Catholics should study the schismatic churches of the East, is it not much more desirable—nay, imperative,—that we Canadian Catholics of the Latin Rite, who have, so to speak, a Near East in our very midst, should endeavor to familiarize ourselves with what concerns our fellow-Catholics and fellow-Canadians of the Ruthenian Rite, whose religious condition constitutes, for us, a problem at once so pressing and so difficult of solution. In the foregoing pages I have endeavoured to explain and emphasize the seriousness of that problem and the necessity of dealing immediately and effectively with it. But as knowledge and understanding must precede successful action, I have gone further and, in so far as space would permit, have sketched the history of the Ukrainians and given some account of their religious rite. If it should transpire that, by what I have written, I have made some contribution, however slight, towards the solution of this great and pressing problem, I shall feel that my efforts have been very amply rewarded.

N.B.—Anyone who feels called to assist in the Catholic and patriotic work of protecting the faith of Ukrainian immigrants should communicate with the President of the Catholic Church Extension Society, 67 Bond Street, Toronto.

IRELAND

Eucharistic Congress AT DUBLIN, 1932

The Catholic Truth Society of Canada will sponsor a National Pilgrimage under the spiritual leadership of the Canadian Bishops to the Eucharistic Congress to be held in Dublin in 1932. Interested parties are invited to apply for particulars to the Society.

The Catholic Truth Society

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